THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, APRIL 24, 1824. NO. 4.

AN EPITOME OF A SERMON.

"*So he drove out the man, and he placed at the east of the garden of Eden, cherubims and a flaming sword, which turned every way, to keep the way of the tree of life.*"—Gen. 3. 24.

We are aware of the intricacy of our subject, and of the difficulty of giving it a clear and satisfactory solution, on account of the language used; and more especially on account of the various discordant and unreasonable constructions it has received from expositors.

Our first inquiry will be to ascertain whether this passage and its connection should be taken literally or figuratively. Gen. 2. 8—10. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed: and out of the ground made the Lord God to grow every tree that is pleasant to the sight, or good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil; and a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Chapter 3. 1—4. "And the *serpent* was more subtle than any beast of the field which the Lord God had made—and the serpent *said* unto the woman, ye shall not surely die." The important question arises, was all this a literal account? If so, then in order to make one part of the subject bear an analogy to another, we must understand the garden, the rivers, the tree of life, the tree of knowledge of good and evil, the loquacious serpent, the cherubims and the flaming sword, all in a literal sense.

Without regard to the irrationality of this account, *literally* considered, may we not inquire what *moral* instruction can possibly be obtained from it? Again, if the garden, the rivers, &c. be taken literally, is it not truly surprising that history should furnish no traces of this *garden*, &c. especially as the country in which it is supposed to have been located has been peopled for ages?

When we seek for the proper answer to the above questions—when we duly consider the highly allegorical and hyperbolic mode of expression among the ancient eastern nations—when we notice the figurative mode of writing which frequently occurs in scripture, and are satisfied that it would be perfectly inconsistent to receive the whole bible in a literal sense, we trust the propriety of giving our subject a *figurative* construction, will be admitted.

It may be said that the practice of allegorizing the sacred writings, effectually opens a door for the introduction of the wildest theories, the most extravagant fantasies, and the most absurd practices, which ever received the sanction of ignorance, vice, fanaticism and folly. It is true this is the case, when the immutable, harmonizing perfections of God are lost sight of—when the eternal principles of moral righteousness are disregarded—when reason forsakes her empire in the mind, and there is no criterion left whereby to determine *truth* from *error*. But when we carefully compare doubtful or equivocal expressions, and parabolical representations, with the nature and fitness of things—the character of God—and the clear, unequivocal declarations of his word—we may proceed with safety and satisfaction, in giving a *figurative* construction, to various scripture expressions and narrations.

We shall therefore proceed to treat our subject as an allegory.

The following particulars invite your serious and careful attention.

1. What is represented by the *garden*.
2. What is signified by the *serpent*.
3. What is meant by the *tree of life*.
4. What should be understood by the *cherubims* holding a flaming sword.
5. Moses, in making the sanctuary, represented the new covenant by two cher-

ubims over the mercy seat, without a sword.

1. What is represented by the garden?

By the garden, we may rationally understand the *moral state of innocence*, in which our Creator originally placed man; in which *garden* or moral state he continued, till he was driven out as the just and necessary consequence of transgression. This comparison is very beautiful, as well as very appropriate. In a garden weeds or plants may grow—in the human mind error or truth may flourish. As in the spring, a garden requires the skilful hand of cultivation; so does the human mind require the utmost guardian care, diligence and cultivation, especially in the spring of human life, the season of inexperienced youth. Alas! what multitudes of our sinful race, in early life, have been driven from the garden of *innocence*, by listening to the insinuations of *serpentine* falsehood, "ye shall not *surely die*!" Mankind are strongly inclined to think that they shall be *happy* in transgression—and truth eternal and divine compels us to state that modern theories of religion tend to strengthen this most fallacious opinion, by considering *eternal* death to be the just punishment of sin—and then adding, that this death is not SURE, but may be escaped by *repentance* any time previous to natural death! But let us remember, that in the very day we transgress, we "shall SURELY die." This is the voice of inspiration and truth, and it is confirmed by universal experience! The punishment of sin is as *sure* and certain, as the commission of it. Those who listen to the insinuations of the serpent, who says, "ye shall not *surely* die," will learn by bitter experience that he tells that which is not true.

[*To be continued.*]

[FOR THE HERALD.]

MR. EDITOR,

As you profess to be friendly to the investigation of the scriptures, and have frequently solicited an open and candid discussion of religious subjects, I avail myself of the invitation; and would request your attention to a subject, which has laid with considerable weight on my mind, for a great length of time; and which is considered by christians of all denominations, to be one of the greatest importance, viz: The subject of the divine government and control of all events, connected with the accountability of man.—That God controls and governs all things, and all events, agreeably to his own will and pleasure, is a principle, which appears to me to be clearly and plainly taught in the following passages of scripture:—Eph. i. 11. "Who worketh all things after the counsel of his own will." Isa. xlvi. 10. "My counsel shall stand, and I will do all my pleasure." xiv. 24. "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." xlv. 7. "I form the light and create darkness; I make peace and create evil: I the Lord do all these things." Amos, iii. 6. "Shall there be evil in the city, and the Lord hath not done it?" From the above, and similar expressions of the scriptures, it appears evident, that the divine government extends to all events, and even to the establishment of evil in the world.; and it appears equally evident from other scriptures, that man is accountable for his conduct, and that God will inflict on him a punishment commensurate with his crimes. The latter proposition, is supported by the following scriptures:—Ex. xxxiv. 7. "And that will by no means clear the guilty."—Isa. iii. 11. "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Rom. ii. 6. 9. "Who will render to every man according to his deeds. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Ezek. xviii. 4. "The soul that sinneth, it shall die." Rom. vi. 23. "For the wages of sin is death." 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether it be good or bad." But I need not multiply quotations to prove a proposition, which is admitted by all to be true.

The question that arises in my mind, from the two foregoing propositions, and which I find great difficulty in solving, is this: How can we reconcile those two principles with each other, and with the justice and goodness of God? It is a self-evident proposition, that no two truths can directly contradict each other, or, in other words, that no two propositions can be diametrically opposed to each other, and both be true; and yet we find that both of the principles above stated, appear to be plainly and unequivocally taught in the

scriptures. It is a well known fact, that the Christian world is divided between those two principles; one part believing that God "foreordained whatsoever comes to pass," and the other part, that all things (so far at least, as respects human actions) are contingent, or depending wholly on the will of the creature; and writers of great learning and ability, have not been wanting as advocates on both sides of the question. Hence it is evident, that there is, (as it respects the principles of the Christian world, at least,) an apparent contradiction in the two propositions above stated; and the following questions naturally arise, 1st. Are each of those propositions true, and plainly revealed in the Scriptures? 2d. If both be true, are they opposed, or contradictory to each other? 3d. If both be true and unopposed to each other, are they, or either of them, in opposition to the principles of strict justice, or the goodness of our heavenly Father? A satisfactory answer to the foregoing questions, will, I think, have a tendency to throw light on divine revelation, and dispel from the minds of many sincere enquirers after truth, the clouds of darkness in which they are now enveloped.

This communication is not intended for the purpose of commencing a controversy for the sake of argument, but to elicit from you, or some of your correspondents, a calm and dispassionate discussion of the subject—that "the ways of God to man" may be vindicated, and the character of our Father in heaven be cleared from the aspersions which are cast upon it by many of the creeds and traditions of men.

ARISTIDES.

[FOR THE HERALD.]

"I hope the doctrine of Universalism is true, but I cannot believe it."

The above remark is often made by persons who profess to have been born again, to have passed from death unto life; or as they express it, "obtained a hope." If asked why they do not believe it, the following reasons, which I think they honestly* believe to be sound and good, are assigned:

1st. Because I am *told* it is not a bible doctrine.

2d. Because great and learned men do not believe it, nor preach it.

3d. Because my doctrine is much the oldest, and if the Universalist doctrine were true, it certainly would have been found out before now—[yet the same persons contend that the devil preached the first Universalist sermon.]

4th. Because it is a licentious doctrine; for it teaches us to exercise benevolence and love to every body, sinners and all—while the bible teaches a plain distinction throughout, and requires us to imitate God, who we know hates sinners and will finally damn them.

5th. Because it is a doctrine which has no cross—no mystery in it; but is so plain that any body may understand it, and say, "I believe Jesus Christ is the son of God, the Savior of the world."

6th. Because there are no pious persons who believe it; and those who pretend to, are not sincere, and have no religion; but they expect to get to heaven by barely relying on the *mercy* of God.

7th. Because Universalists believe that a man cannot be religious without being moral, while learned divines have always told us, that the profligate hardened sinner stands a much better chance for heaven than the moral, upright man.

8th. Because you believe that the justice of God, as well as his mercy, requires faith and repentance, instead of its requiring the endless rebellion and disobedience of the sinner in another world.

9th. because you do not believe in more than one God in the "Godhead"—although it is plainly taught *somewhere*, that there are "three persons in the Godhead, and these three are *one* true eternal God."

10. Because you have but few preachers and few societies, and they are all of the lower order, and are considered unworthy of notice by all *respectable* people.

11. Because the pious and the learned in all ages since the days of the apostles, have believed in endless misery for a part of mankind—and to deny such a belief now, would subject me to the scoffs and derision of all respectable church members—ministers would desert me, and I should be set at nought by all those with whom I have been permitted to "sit in the uppermost rooms at feasts, and the chief seats in the synagogue."

Finally, if I believed that all mankind would be saved, "I should not care what I did"—I should then roll sin as a delicious morsel under my tongue. Then the commission of crime would be a pleasure—then would my soul cry out for joy,

* I mean people—not priest.

when unrestrained by fear of punishment —then would the black catalogue of crimes be to me a feast of fat things—then would the fear of hell, which now restrains from sin and warms my heart with love, vanish like a vision of the night, and lifeless as the leaf of autumn, this soul, whose hopes of immortality now spring from fear of punishment in tranquil apathy would rest the issue of its future bliss, on the contingent mercy of an "angry God!"

Such, are the *strong* reasons given for rejecting the doctrine of impartial grace—a doctrine which has God for its author, the Son of God for its testator, and inspiration for its record—and I blush for the ignorance of those who have no better excuse for setting at nought the council of the Most High, and for that temerity which presumes to set up the creeds and commandments of men in opposition to Him who has said, "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."

The above reasons are not here made public, for the purpose of rendering odious or ridiculous the religious sentiments of any particular sect—neither are they noticed as reasons which exclusively belong to, or as assigned by, any one denomination of professors; but they, or at least the most of them, have so often been given to the author of this, that he is induced to present them in a body, in hopes that their glaring absuridity may render it necessary for the pretended "spiritual guides" to substitute other reasons, which shall at least have the appearance of common sense. For it is believed to be cruel and ungenerous in the extreme, for self-styled divines to lay all the burden of defending the dogmas which they preach on the shoulders of their flock, while *they* will not attempt "to move them with one of their fingers."

ROLLA.

(*From the Christian Intelligencer.*)

RELIGIOUS AWAKENINGS.

The calls, exhortations and admonitions of the gospel, are addressed to the religious and irreligious; but more frequently perhaps, to the former. St. Paul said to the Romans, "*Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.*"—Rom. xiii. 11. To the Corinthians his exhortation was, "Awake to righteousness and sin not;" and to the Ephesians, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."—1 Cor. xv. 34—Eph. v. 14. From such language we are led to conclude that those, who possess the means for acquiring religious instruction, and even such as make a profession of the Christian religion, are too much inclined to fall into a careless and inactive state, rendering a religious awakening necessary. It will be our present object to point out several states and conditions of men, answering to the above description.

1. Those who are indifferent and unconcerned as it respects the truth or untruth of Christianity, and the various and conflicting doctrines, taught and professed in christendom, may be said to sleep, even while the sun is rising and shining upon them.

That people can, at their pleasure, arrive to a full persuasion of the truth of any doctrine, is not pretended; but every one might carefully inquire for the truth, so as not to be criminal in error; though not so fortunate as to embrace the doctrine of Jesus. Is it not now high time, that such people awake out of sleep, and begin a serious, prayerful inquiry into the things which concern their present and future peace?

2. Another class there is, composed of people mentally active and discerning, able to detect and expose both the corruptions and abuses of christianity, who are conversant in the scriptures and correct in theory, and yet, alas! they hold the truth in habitual unrighteousness; neglect and disobey the precepts of religion, and are a dishoner both to the doctrine of truth and its earnest sentimental advocates and supporters. Such men have a clear view "of the tree of life," but are not prepared to partake of its "fruit."—They are like those who sleep while hungry and thirsty, and dream of eating and drinking at a table prepared in princely style; but lo! they awake unsatisfied with a repast of dreams. May we not affectionately say to such, "Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame."

3. Again there are others whose doctrine is sound, and their conversation commendable, and yet they are too indifferent as it respects the promulgation and spread of truth, to use the means at their

command and exert themselves in united efforts to that end. Where societies have been organized, suitable punctuality is not always observed in continuing them in operation. In other places, no care is taken to organize societies; to attend or support public worship; and an habitual indifference as to the sabbath and to the state of morals and of religion, is the natural consequence. Others still, indeed there are, who have been delivered from the bondage of false doctrine and the captivating charms of sins in general; but for reasons known only to themselves, and which we do not pretend to judge, they refuse to co-operate with those whose views are in unison with their own; and lend their aid, influence and support, to extend and perpetuate the creeds and schemes of modern orthodoxies. How they can feel justified in encouraging doctrines which they dislike and in supporting missions whose natural tendency is to drive light and liberty from the earth, we are unable to conceive. Such brethren may think they are very liberal and are doing much good in the world; but are they dreaming or wakeful? Is it not like the miser who refuses to bestow favors where reason and compassion proffer their claims; but he dreams in his unsound sleep, of feeding and clothing the fatherless children, making the widow's heart sing for joy. Let us remember, dear readers, that as benevolent dreams will not administer relief to the sick, nor supply the poor with bread, so neither will the belief of the truth and the profession of universal benevolence, give adequate encouragement and support to the cause, in the maintenance and defence of which, the conjoined exertions and central efforts, of all its friends, are required.

The inducement to manly exertion is interesting and important; "for now is our salvation nearer than when we believed." Who will slumber in apathetic indifference, while the hour of deliverance draws nigh? What parent who had struggled to save his offspring from starvation, would carelessly fall asleep, when expecting hourly to come into the possession of an independent fortune? Then let our hearts leap for joy and our conduct exhibit wakefulness, while we contemplate the glories of final rest and salvation.

Extract from WILLIAM PENN'S *Address to Protestants Part 2d*, 1679.

"But the next proof of the prevalency of *human authority* amongst us *Protestants*, is the *great power and sway of the Clergy, and the people's reliance upon them for the knowledge of Religion and the way of Life and Salvation.*—This is such plain fact, that every parish, more or less proves it. Is not *Prophesy*, once the Church's now engrossed by them and wholly in their hands? Who dare publicly *preach* or *pray*, that is not of that *class* or *order?* Have not they only the keys in keeping? May any body else pretend to the power of *absolution* or *excommunication*, much less to constitute ministers? Are not all Church rites and privileges in their custody? Don't they make it their proper inheritance? Nay, so much larger is their empire than *Cesar's* that only they begin with births and end with burials: men must pay them for *coming in* and *going out* of the world. Both lives and deaths bring grist to their mill, and toll to their exchequer, for they have an estate in us for our lives and an heriot at our deaths.

"Thus the Clergy are become a sort of mediator between Christ and us, that as we must go to God by Christ, so we must come to Christ by them. They must be it seems, like the *High Priest* under the Law, who only entered into the *Holy of Holies;* whose *lips preserved knowledge;* and by them we must understand the *Divine Oracle*—as if the mysteries of salvation were not to be entrusted with the vulgar; or that it were a kind of prophanation to expose them to their view, and the only way to make them cheap and contemptible to suffer *every Christian* to have the keeping of them; though they belong to *every Christian.* But this language, thanks be to God, is that of human authority that would magnify the mysteries of salvation by the ignorance of those that should know them, as if the *gospel dispensation* were not that of full age, but infancy or minority.

"'Tis prodigious to think what *veneration* the *priesthood* have raised to themselves, by their usurped commission of *apostle-ship*, their pretended successions, and their *clink clank* of extraordinary ordination. *A priest, a God on earth, a man that has the keys of heaven and hell; do as he says or be damned!* What power like to this? The ignorance of the people, of their title and pretences, hath prepared them to deliver up themselves into their hands, like a crafty usurer, that hedges in the estate on which he has a mortgage; and thus they make themselves *over in fee*

to the clergy, and become their proper *patrimony*, instead of being their care, and they the true ministers or servants of the people."

RELIGIOUS FREEDOM.

Extract of a Speech, delivered at an aggregate meeting of the Roman Catholics of Cork, by *Charles Phillips*, the celebrated Irish Orator.

"This hostility of her sects has been the disgrace, the peculiar disgrace of Christianity. The Gentoo loves his cast, so does the Mahometan, so does the Hindoo, whom England, out of the abundance of her charity is about to teach her creed. I hope she may not teach her practice. But Christianity, Christianity alone exhibits her thousand sects, each denouncing his neighbor here, in the name of God, and damning thereafter out of pure devotion! 'You're a heretic,' says the Catholic; 'You're a Papist,' says the Protestant; 'I appeal to Saint Peter,' exclaims the Catholic, 'I appeal to Saint Athanasius,' cries the Protestant; 'and if it goes to damning, he's as good as any saint in the calendar.' 'You'll be damned eternally,' moans out the Methodist; 'I'm the elect!' Thus it is, you see, each has his anathema, his accusation and his retort, and in the end Religion is the victim!—The victory of each is the overthrow of all; and Infidelity, laughing at the contest, writes the refutation of their creed in the blood of the combatants! I wonder if this reflection has ever struck any of those reverend dignitaries who rear their mitres against Catholic emancipation.—Has it ever glanced across their Christian zeal, if the story of our country should have casually reached the valleys of Hindostan with what an argument they are furnishing the heathen world against their sacred missionary? In what terms could the Christian ecclesiastic answer the Eastern Bramin, when he replied to his exhortation in language such as this? "Father, we have heard your doctrine; it is splendid in theory, specious in promise, sublime in prospect; like the world to which it leads, it is rich in the miracles of light. But, Father, we have heard that there are times when its rays vanish and leave your sphere in darkness or when your only lustre arises from meteors of fire, and moons of blood; we have heard of the verdant island which the Great Spirit has raised in the bosom of the waters with such a bloom of beauty, that the very wave she has usurped worships the loveliness of her intrusion. The sovereign of our forests is not more generous in his anger than her sons; the snow-flake, ere it falls on the mountain, is not purer than her daughters; little inland seas reflect the splendors of her landscape and her valleys smile at the story of the serpent! Father, is it true that this isle of the sun, this people of the morning, find the fury of the ocean in your creed, and more than the venom of the viper in your policy? Is it true that for six hundred years, her peasant has not tasted peace, nor her piety rested from persecution? Oh! Brama, defend us from the God of the Christian! Father, father, return to your brethren, retrace the waters; we may live in ignorance, but we live in love, and we will not taste the tree that gives us evil when it gives us wisdom. The heart is our guide, nature is our gospel; in the imitation of our fathers we found our hope, and, if we err, on the virtue of our motives we rely for our redemption." How would the missionaries of the mitre answer him? How will they answer that insulted Being of whose creed their conduct carries the refutation? But to what end do I argue with the BIGOT?—a wretch, whom no philosophy can humanize, no charity soften, no religion reclaim; no miracle convert; a monster, who, red with the fires of hell, and bending under the crimes of earth, erects his murderous divinity upon a throne of sculls, and would gladly feed even with a brother's blood the cannibal appetite of his rejected altar! His very interests cannot soften him into humanity. Surely, if it could, no man would be found mad enough to advocate a system which cankers the very heart of society, and undermines the natural resources of government; which takes away the strongest excitement to industry, by closing up every avenue, to laudable ambition; which administers to the vanity or the vice of a party; when it should only study the advantage of a people; and holds out the perquisites of state as an impious bounty on the persecution of religion."

"THE REFORMER."

The design of this Work is to expose the clerical schemes and pompous undertakings of the present day, under pretences of promoting religion, and to show

that they are irreconcilable with the spirit and principles of the gospel. The great missionary operations which commenced a few years since, and the numerous Theological Seminaries erected, and which are still erecting in every part of our country, have tended to the exaltation of an order of man to a height not warranted by the New Testament. Their numbers and influence are rapidly extending throughout all parts of the community, and threaten the distruction of our civil and religious liberties. By means, either direct or indirect, they are steadily advancing their course, and their ascendency over the minds of the people; and at no distant period, should their influence continue to increase, scarcely an individual will be found willing to incur the hazard of opposing any of their schemes. The pernicious effects of clerical domination in this country, may be inferred from the history of other countries, and ought early to be guarded against. There are already few who have sufficient firmness to present these men before the public in their true colors and hence the prospect of their success, and our danger, is greatly increased.

From these considerations, and to expose the corrupt, pompous, and fashionable Religion, inculcated and supported by this pensioned order of men, *The Reformer* was commenced. The extended circulation of the work among the reflecting part of the community, has convinced the Editor that his views on these subjects are not peculiar; and, that the publication may be more generally known, and consequently be more useful, he is induced to present some notice of it in a more public way than has yet been done. Being neither under the jurisdiction nor influence of any particular sect, *The Reformer* will not be made an instrument for advancing the views or interests of any; but rebuke evils wherever met with, and pursue the line of truth marked out by the precepts of Divine Revelation, regardless of the frowns or the censures of those who, from interest, prejudice or caprice, may become its opposers.

TERMS, &c.—The Reformer is published in periodical numbers of 24 pages duodecimo, the begining of each month, at $1 a year, payable in advance.—The fourth year is now completed, and the fifth is about to commence. Subscribers can have the numbers forwarded to any part of the Union by naming the post-office where they are to be sent, at an expence for postage in no case more than 24 cents a year. A few copies are yet remaining from the beginning of the work, but persons are at liberty to commence at any period, and withdraw their subscriptions whenever notice is given and arrearages are paid. Letters, *post paid*, to be addressed to T. R. GATES, proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Those who procure ten subscribers and become responsible for the whole amount of their subscriptions, shall be entitled to a copy gratis. THEOPHILUS R. GATES.

Philadelphia, Dec. 29, 1823.

Editors of papers, who will give the above a place in their columns, and forward the paper that contains it to *The Reformer*, Philadelphia, shall have the numbers sent them for one year. T. R. G.

Inefficacy of Formal Prayer.—In one of the assemblies in America, during her war with Great Britain, wherein there was a majority of Presbyterians, a law was proposed to forbid the praying for the King by the Episcopalians, who however, could not conveniently omit that prayer, it being prescribed in their Liturgy. Dr. Franklin, one of the members, seeing that such a law would occasion more disturbance than it was worth, said that he tho't it quite *unnecessary*, for, added he, 'those people have, to my certain knowledge, been praying constantly these twenty years past, that *God would give the King and his council wisdom*, and we all know that not the least notice has ever been taken of that prayer; so that it is plain they have no interest in the court of heaven.' The house smiled, and the motion was dropt. —*Franklin's Memoirs, vol. ii. p.* 699.

[*From the Universalist Magazine.*]

QUERIES, RESPECTING THE DEVIL

The Clergy, who believe and teach others to believe, that there is an immortal, spiritual being, who was once a holy angel in heaven, and who, by transgression and rebellion against God, fell from his moral rectitude, for which he was cast out of heaven down to a place they call hell, there to be confined and tormented, in a lake of fire and brimstone to all eternity; and who tempted Eve in the garden of Eden, in the form of a serpent, and who

now tempts every man and woman in the whole world, to all the sin which is committed, and who intends thereby to provoke God, who sent him to hell, to send us there too; which being, the Clergy call the Devil, are humbly called upon to give us in short, all the information on this subject in their possession, which they may think will not endanger their craft to disclose. As a good reason for calling for this information, may be stated the fact, that there are many people, who not only disbelieve this doctrine, on which the clergy wholly depend, for their standing in this world, but who go so far as to treat it with no small disrespect. Should this dangerous heresy, of denying this fundamental doctrine of the devil, generally prevail, even a novice, with half an eye can see the whole foundation of the popular hierarchy at once swept away.

As some are so vainly curious as to ask, how it happened that sin should originate in heaven, and how it was possible for the devil, who was confined in hell, to have the opportunity of dressing himself up in a serpent and visiting Eve in Eden, and how it is that he being in hell confined, can be present with every man, woman, and child in the whole world, it might be well to stop the mouths of these querists by plain and direct answers to their questions. H. B.

POETRY.

SELECTED.

"My kingdom is not of this world."

Ye Counsellors Rev'rend and wise,
May one so humble you advise;
  On pure religion's cause?
Then from our text, at once you learn,
It leans not on the civil arm,
  Nor rests on human laws.

The gospel of God's grace and love,
Flows like a river from above,
  In wisdom's current free.
Mark well, no human laws we know
E'er taught the rivers where to flow,
  Or how to find the sea.

Religion, like the sun's broad light,
Dispels our darkness and our night,
  And gives celestial day.
Can human laws control the sun,
Direct the golden orb to run
  Where legislators say?

As rain and snow from heaven fall,
A blessing sure to great and small,
  So is God's faithful word.
Can legislation send one shower,
And through the skies extend its power?
  The thought is most absurd.

Like dew that falls from heaven by night,
Invisible to mortal sight,
  Religion comes to man.
When legislators make the dew,
And every night can it renew,
  They'll help the gospel plan.

As free as air, or wind that blows,
Whose destination no one knows,
  Are souls born from above.
Can legislators change the wind?
Then may their laws convert the mind,
  And fill the soul with love.

To Zion the sweet prophet said,
As manly youth pure virgins wed
  Thy sons shall marry thee.
Must then a man by law be drove
To marry one he cannot love?
  Sure this would bondage be.

Those who in Christ salvation find,
Receive him a physician kind,
  Their sickness all to heal.
Must then coersive law compel
The sick to find the healing skill,
  And love of health to feel?

Ye Rev'rend Priests how oft you've said,
That Jesus is the living bread
  For man to eat and live.
Must then the force of law control
A fainting, hungry, starving soul
  To eat the bread you give?

But if you preach what cost you dear,
And you must have so much a year
  For what no man can eat;
Then law religion may be wise,
Supporting priestcraft in disguise;
  But oh, the hateful cheat!

In the list of Universalist Publications given in our 2d No. the *Christian Intelligencer*, published semi-monthly, in Portland, Maine, at $1 per ann. edited by the *Rev. Russell Streeter*, was accidentally omitted.

PUBLISHED SEMI-MONTHLY AT WATERTOWN, N. Y. AT $1 00 PER ANN. PAYAYBLE IN ADVANCE.

W. WOODWARD, PRINTER.